

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 14.

JULY 15, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

Dr. Brown, however, being a little more wise than the immaterialists who preceded him, does not attempt to connect the mutual affections, existing between matter and mind, by substituting some conjectural intervening *causes*. Instead of this, he advocates the direct affection of the mind by the presence of material objects—that the change of state in the one is produced by the change of state in the other, independently of intervening causes. Now this, in our view, is really what happens.

We believe that matter can only act upon mind because mind is an extended material substance. But Dr. Brown supposes there is no absurdity in matter acting upon that which is unextended. He endeavours to substantiate the possibility of the direct mutual affections of mind and matter, by referring to some examples of matter acting upon matter as in gravitation.* But we do not conceive these cases to be in the least analogous; for there is no absurdity in supposing one extended substance to act upon another which is also extended. But for extended substances with parts to act upon unextended substances is without a parallel, and inconceivably absurd. Indeed there could be no action at all; an immaterial mind could not act upon an immaterial mind any more than nothing could act upon nothing. To talk about matter affecting that which is inextended and without parts, is to talk about matter affecting nothing.

The very fact of the external organs affecting the mind without any intervening cause, the same as other matter affects other matter, is an argument of the strongest kind in favour of the materiality of mind. A piece of iron is affected in a certain manner by introducing into its presence a loadstone, so the mind is affected in a certain manner by the presence of light upon the retina, or by the presence of odour upon the olfactory nerve. If then mind can be directly affected by other substances, the same as matter directly affects matter, why should it be called an immaterial substance?

If resistance to our muscular efforts, as Dr. Brown supposes, be our only test of solidity and extension, and consequently of matter, then mind itself has the greatest claims to materiality. A muscular effort is nothing more than an effort of the mind. Without the mind the muscles are incapable of any effort whatsoever. Two men stretch out their arms, press their hands together, and resist each other with great force. In this example as it is commonly said, the muscular efforts of the one are resisted by the muscular efforts of the other; but as the muscles have no power of themselves, the facts of the case are, that the mind of the one truly resists the mind

* Brown's Philosophy of the Human Mind. Lecture XXX.

of the other through the medium of their respective muscles. If that which causes resistance then be material, mind must be material.

If two bodies of iron of equal size were moving with equal velocities towards each other, upon meeting they would destroy each others motion, and the next moment, though in contact, there would be no signs of resistance; not so with the resistance which mind offers to mind through the medium of the muscular organs; the resistance can be continued at the option of the two resisting minds; hence mind exhibits resistance in a greater degree than other substance, and should, therefore, according to Dr. Brown's test be considered material in preference to all other substances.

No two atoms of spirit or any other matter can occupy the same identical space at the same time. There is as much evidence in favor of the impenetrability of spirit as there is of any other matter. The Rev. David James, nor no one else, has ever seen or heard of two or more spirits or atoms of any other substance, occupying the same space at the same time. Such an idea is not only without proof, but is inconceivably absurd.

No two atoms of spirit or any other matter can occupy two or more places at the same time. We have never known of a circumstance of the spirit of man residing in the body and out of it at the same time. No particle of light, odour, heat, electricity, can occupy two places at once. These substances can only be extensively diffused by being extensive in quantity. The particles of light which enter the right eye are not the same which enter the left. Though their qualities may be exactly alike, yet they are separate individual substances, as much so as if they were millions of miles asunder. The same is true of the atoms of spirit and all other substances.

OF THE ESSENCE OF SUBSTANCES.

Philosophers of modern times have asserted that we know nothing of the *essence* of bodies. It is affirmed that all that can be known of mind or matter, are merely its properties. Dr. Abercrombie, says, "We talk, indeed, about matter, and we talk about mind; we speculate concerning materiality and immateriality, until we argue ourselves into a kind of belief that we really understand something of the subject. The truth is we understand nothing. Matter and mind are known to us by certain properties; but in regard to both it is entirely out of the reach of our faculties to advance a single step beyond the facts which are before us. Whether in their substratum or ultimate essence they are the same, or whether they are different we know not, and never can know in our present state of being."*

There are many truths which we ascertain by reflection, independently in a great measure of our senses. We are assured and know in our own minds that duration must be endless, and that space must be boundless, not because we have learned these truths directly through the medium of our senses, or have been able to demonstrate them by any process of reasoning. In the same way we know concerning the essence of bodies. Instead of being entirely ignorant on the subject, as modern philosophers assert, it is directly the opposite; we know the essence of all substances. Solidity is the only essence in existence. Although the ultimate atoms of matter cannot come under the cognizance of our senses, and we cannot demonstrate their solidity by any process of reasoning, yet we are none the less assured of their solidity. We believe that they are solid because it is impossible for us to believe otherwise. We are as certain that the ultimate atoms of all substances are solid, as we are that they exist. What we mean by solidity is, that all substances completely fill a certain amount of space, and that it is impossible for them ever to fill a greater or less amount of space.

The amount of absolute space occupied by any substance is constant, that is the elementary atoms cannot be increased or decreased in magnitude in the least degree. Particles may be divided, but their respective parts occupy the same amount of space when separated as when united. Condensation or expansion is not a property of the ultimate atoms of bodies, but merely the relation which these atoms sustain to each other. When a collection of atoms called body are forced into a closer connexion with each other, the body is said to be condensed. When their relative distances are increased the body is expanded. The maximum of density excludes all pores. In such a condition the space is wholly occupied—any further condensation is absolutely

* Abercrombie on the Intellectual Powers. Part I. Sec. I.

impossible. A bar of iron varies its dimensions with its temperature, while the atoms of which the bar consists remain unchangeable in size. The pores of the iron increase in the same proportion as the bar increases, and diminish as the bar diminishes. Solidity is universally supposed to be a property of atoms, but this is an error. Solidity is not a property, but only another name for the essence. A property must be a property of something; but solidity is not a property of *any thing*—it is the essence itself—the thing that exists, aside from all properties and powers. If we suppose *solidity* to be a *property*, then it is evident that there must be a distinction between atoms as possessors, and solidity as the thing or property possessed; but we find it impossible to conceive of atoms separate and apart from solidity. Deprive atoms of solidity, and they are deprived not of a property, but of existence itself, and nothing remains. Solidity is associated with existence and we cannot conceive of the one independently of the other. Solidity, then, is the essence to which all qualities belong—taste, smell, colour, weight, &c., are the affections of solids. Every feeling or thought is the feeling or thought of solids. All the powers of the universe, from the Almighty powers of Jehovah down to the most feeble powers that operate, are the powers of solid atoms. We can conceive of solid atoms existing without powers, but we cannot conceive of atoms existing without solidity; therefore the very essence of all substance is solidity. Love, joy, and all other affections are only the different states of this essence.

When the essence or solidity of substance is considered by itself, independently of its powers, there cannot possibly be any difference in atoms only in their *magnitude* and *form*. The essence of all substance is precisely alike when the essence alone is considered. Substances can only differ in their magnitude, form, and susceptibilities, but not in their essences, for they are and must be alike.

(To be Continued.)

NEW JERUSALEM.

(Continued.)

Here it is again expressly foretold that the rebellious, or those Saints who should transgress the law of God, were to be cut off out of the land—were to be sent away, and not inherit the land—were to be plucked out. Thus we see that the Lord did not intend to suffer a carelessness, or negligence, or wickedness on the part of his Saints who dwelt upon that holy and consecrated land. He had determined as he had expressly told them a few weeks previously that he would be obeyed. "Verily I say unto you, my law shall be kept on this land." (Section XVIII., Paragraph 4.) There was no alternative only for the Saints to keep the law of God, or else be "*plucked out*" of the land, and "*be sent away*."

In November, 1831, among the numerous revelations given about those days, the Lord spake the following to the prophet Joseph in the State of Ohio, concerning the Saints on the land of Zion in Missouri.

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These things are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly, Amen." (Section XXII., Paragraph 4.)

In the following April, Joseph the seer again visited the land of Zion, and received the word of the Lord in their behalf, and more fully organized them according to the laws of God, after which he returned to his home among the eastern churches.

On the 22nd and 23rd of September, 1832, a revelation was given, informing the Saints that a temple should be built upon the consecrated spot in Jackson County,

before the generation then living, should all pass away, and a cloud of glory should rest upon it. (See Section IV. Paragraph 1. 2.) In this revelation which was given in Ohio, through the prophet, the Saints were sharply reproved, and a judgment predicted upon Zion. The Lord spake thus:—

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly, the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all: and they shall remain under this condemnation until they repent, and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have caused to be written, that they may bring forth fruit meet for their Father’s kingdom, otherwise, there remaineth a *scourge* and a *judgment* to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay.”

“Verily, I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion, for their rebellion against you at the time I sent you.” (See Paragraphs 8 and 12.)

The children of Zion had not hearkened diligently to the warnings which the prophet Joseph delivered a few months previously, or at the time he visited them; wherefore the Lord was displeased with them as manifested in the above revelation.

The inhabitants of Zion were faithfully warned of the judgments which awaited them, not only by direct revelation, but by letters. We make the following extracts from a letter written in Ohio, by Joseph Smith, and sent as a warning to the children of Zion in Missouri.

“*Kirtland, Ohio, January 11th, 1833.*”

“Brother William W. Phelps,—I send you the olive leaf which we have plucked from the tree of paradise—the Lord’s message of peace to us; (meaning by this, a lengthy revelation which he sent in company with the letter, given December 6th, 1832. See Section VI.) for though our brethren in Zion, indulge in feelings towards us, which are not according to the requirements of the new covenant; yet we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord’s anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and yet, strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of all mankind. I say to you, (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest. The brethren in Kirtland pray for you unceasingly, for knowing the terrors of the Lord, they greatly fear for you.” * * *

Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of brother G*****s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.” * * * “All we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven which awaits her if she repent not.”

P.S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say, “Wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite.” * * * “We wish you to render the (evening and morning) STAR as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you

do not render it more interesting than at present, it will fall, and the church suffer a great loss thereby."

JOSEPH SMITH, Jun.

That the inhabitants of Zion in Jackson County, Missouri, were plainly and in the most definite terms forewarned of the judgments of heaven which would speedily overtake them, may be seen from the following letter, written by a council of twelve High Priests, in the state of Ohio, and sent to them.

Kirtland Mills, Geauga County, Ohio, January 14th, 1833.

"From a conference of twelve High Priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires; we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befel them and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us from the fountain of light, though his claims and pretensions to holiness, were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G. is doing much, and a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert,

and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps's letter is also received of December 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and travelling elders has nothing to do with this part of the matter," it is something we highly approve, and you will doubtless know before this reaches you, why William E. McLelin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his Brother William, that was not right; for Brother Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand: that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation,

the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening, to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts that this epistle, and brother Joseph's, and the revelations also, may have their desired effect, and accomplish the thing, whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore, when you get this, know ye, that a conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandments.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the prophets will commence if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us to all do his will, that we may at last, be saved in his kingdom.

ORSON HYDR.
HYRUM SMITH.

(To be continued.)

ARGUMENTS IN FAVOR OF THE TRUTH.

(Concluded from page 51.)

How did the Apostles in Christ's day become sons? he gave them power; that is, he taught them, gave them commandments, they *heard*, believed, and obeyed; and only thus *now* can the servants and offspring of God—become sons. When Paul preached at Athens, he preached *repentance*, and the few that clave unto him, no doubt received the remission of their sins, as he himself did by washing them away in the ordinance of baptism. Had not Paul learned the same doctrines and received the same spirit as the other apostles? Yes. And though on one occasion he says, "Christ sent me not to baptize, but to preach the gospel," in the same chapter (i.) of his first letter to the Corinthian Church, and to them that are called Saints, (chapter x.) it is manifest he meant by *the gospel*, baptism, with its accompaniments: Had he not heard of Christ's last teaching? viz., "that it behoved him to suffer and rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations; behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." We can find no other mode of obtaining remission of sins; for in the letter above referred to, Paul says, "there are contentions among you;" "I am of Paul; and I of Apollos; and I of Christ; Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul? I thank God I baptized none of you Corinthians, but Crispus and Gaius:" Why, Paul! was it because you disliked this ordinance, or thought it non-essential? No, but "lest any should say that I had baptized in my own name." "I baptized also the household of Stephanus, I know not whether I baptized any other." That Paul preached and Apollos baptized, those who believed

and were willing to obey this gospel for the remission of their sins, is farther evident for 1 Cor. iii.—“For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are labourers together with God; ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.”

I cannot pass over the record of Paul’s visit to the renowned Athens without a few more remarks; it is evident that the eagerness of the Greeks to acquire human learning, exalted them far above the simple ordinances and gospel of Christ.—“For all the Athenians and strangers which were there, spent their time in nothing else but either to tell or hear some new thing.” And many of these *new things*—the Greek oratory and philosophy of former days—now occupies many years of the time of our “divinity students” at colleges, that they may be the better able to preach the things of Christ—the simple plan of salvation! Does not this course tend to exalt men by human learning far above the plain and simple ordinances and doctrines of Christ? What effect had the same causes anciently? The same effect is abundantly manifest now, when one sent of God, as was Paul, preaches unto such—of Jesus and his doctrines, of repentance and of the resurrection of the dead.—“some mock,” others say “we will hear thee at another more convenient time of this matter.” The Corinthians, like their fellow Greeks, the Athenians, had, perhaps, caught a little of the same spirit, and Paul corrects it thus—“I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.”—For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.

Do we, then, undervalue intelligence? no, although I have seen a publication of the enemies of truth, and of the Church of Jesus Christ of these latter-days, “that the Saints disapprove of education, and there was no school to instruct children among them.” This was, is, and shall be false: had they not “the school of the Prophets?” Were there not schools in Nauvoo, so long as they could gather together and instruct the young and aged in peace? Are there not many seminaries now among them, even at Council Bluffs, where they are yet scarcely located? There are. Are there not many in this land who never could read till they obeyed this gospel, that have gone to schools and can now read and write well? Do not many of the more learned among us now aver, that they have learned more in one week of the science of truth, since they obeyed the gospel, than for years they have been taught in the schools and churches of Babylon? And is it not desired with a strong desire by the Presidency of this Church, that valuable intelligence—correct education, be collected and imparted on every subject of truth,—celestial, terrestrial and testial,—geological, astronomical and mathematical,—material, literal and spiritual? It is: and the Saints by diligence, and the Spirit of God—by faith and works, will, from this time henceforth, and in worlds without end, follow after and obtain all truth, that ever has been, that is, or that ever will be. (See the General Epistle of the Twelve Apostles of these last days to the Churches abroad on this subject.) I venture to predict that in the kingdom of God there will be, and that too before many years, schools, seminaries and colleges, in which knowledge of things *new* and *old*—of

truth, will be as much more efficiently taught and comprehended than they now are on this earth, as the gospel, the truth and revelations of God, are superior to the opinions, creeds, education, errors and prejudices of apostate, disobedient and rebellious men now on the earth. So much, then, for the opinion of the Saints of learning and science; the wisdom that men have acquired we appreciate so far as it is truth, but more highly do we value the wisdom that is from above, communicated by revelation and directed by the Spirit of God; nay, more, we say with the Apostle, to "your faith add knowledge, to knowledge, temperance, to temperance, charity, &c., that these things being in you, you may neither be barren nor unfruitful in the work of the Lord."

I shall now proceed to examine the wisdom of the choice God has made, and his consistency in choosing and causing to be ordained a man of humble birth, in sending a holy angel in this dispensation, in giving immediate revelation to guide his Church, &c. &c., as the Spirit of God may direct.

Has not the Lord sent holy messengers in every age for special purpose, especially to warn of judgments, and to deliver and point out a way of salvation for the righteous? Yes: Noah was not without their instructions; Abraham and Lot had their heavenly direction, so had Moses, the Prophets and Apostles. If these were sent to warn Lot, that the inhabitants of the cities of the plain might, through him, hear of the coming judgments, and have an opportunity to escape; surely the world that now is—"reserved unto fire and the judgments of the great day,"—the inhabitants now on the earth, shall also be left without excuse. If, as it was in the days of Lot, it is to be in the day of the coming of the Son of man. Is it not reasonable to expect that heavenly messengers shall come and empower men to warn mankind that they may escape from the wrath to come? Yes. Mankind were warned before the flood, before these cities were deluged by fire, and so shall they before the earth be burned up and but few men left. And who can say assuredly these heavenly messengers have not already been sent to the earth? No one: I shall tell you again how you may prove whether they have come: We assert that the *Priesthood* conferred on the officers in the kingdom God, now established on the earth, was received from those messengers, who in former ages held it on the earth; we also affirm that this *Priesthood* or power of God on the earth, can, by the laying on of hands, heal the sick, cast out devils, &c. If these signs do follow them that believe and obey the gospel taught and administered by this priesthood, this for ever sets the matter at rest, and gives a knowledge and assurance to them who prove this—that this gospel is the power of God, unto and upon all them that believe and obey. Can the doubtful and unbeliever even thus prove that this is the work of God? never: but the honest obedient believer shall know for himself that he is not deceived;—that he has not embraced a cunningly devised fable—that a holy angel has come and brought back to the earth the power of God—the gospel, and that Joseph Smith was a chosen vessel, holding the authority of God to act in his name, in his kingdom on the earth.—Who, then, will not prove this and *all* things, and hold fast that which is good?

We shall next see whether God ever did much on the earth by the agency of man, except by IMMEDIATE REVELATION to or among the men by or before whom his works were to be manifested. Adam knew the will of God by "immediate revelation"—so did Enoch, for he walked with God—as also Abram or Abraham, Lot, Noah, Moses, Joshua, Elias, the Prophets, Jesus, the Apostles, and Saints of former days. By immediate revelation Noah knew the will of God, built an ark, and saved himself and his family. By immediate revelation Lot knew of the destruction of the wicked inhabitants and of their cities: by it Moses led forth the children of Israel from Egypt, divided the Red Sea, and thus saved them from the wicked mob: by it Peter went to Cornelius the Gentile, and administered the sin-remitting ordinance, even baptism, to him and his house: by it Philip drew nigh to the Eunuch, taught and baptized him: by it God has made known to us in this day His plan of salvation: by immediate revelation was the records, the history of America, and of its earliest inhabitants, commonly called aborigines, discovered and interpreted: by it was Joseph Smith baptized and ordained, and the Church of Jesus Christ of Latter-day Saints organized: by it was and is "the *gathering*" taught, the temple built, endowments conferred: by it was the wickedness of evil and designing men, the death of Joseph, and of many more, and the necessity of *seeking out* a city on the tops of the mountains, where the pure

in heart might dwell, made known, and this too some time before these events occurred: by it was Joseph forewarned and enabled to confer blessings and keys of power upon his successors; and by immediate revelation have the elders and priesthood of God been called in this last dispensation; and by it have many principles of truth been revealed to the Saints which they have neither been taught by man nor received from man. But who hath believed our report, and to whom hath the arm—the power of God been revealed? The honest, obedient, and faithful.

See, then, how great the sin of this generation! even of the vast majority who reject the testimony of the faithful. Light and truth are made known from the heavens, and a law by which man may begin to work out their salvation, and they prefer darkness to the light, and error to truth. "Sin, we have been told, is the transgression of a law." Have not most men transgressed, despised, and trampled upon the laws of God and of nature? Yes: then so far have they sinned. Now how can they obtain a remission of these sins? Only by faith, repentance, and baptism, which is for the remission of sins—faith in God, in the testimony of his servants, and in the necessity of direct and immediate revelation of the mind and will of God, from the heavens, in our own days. This faith comes by hearing the word of God—the living word as spoken by His called, ordained, and inspired servants; it is also a gift of the Spirit of God; it is a faith of **MIRACLES**—it believes in and produces miracles (see Heb. xi.)—this is the faith which was once, and has again been delivered to the Saints, and for which they most earnestly do and must contend.

Again, the *repentance* necessary is of *unbelief, ignorance, erroneous religions*, taught by tradition and the precepts of men, as numerous as they are false. When Christ comes again, shall he find *faith* on the earth? Very little faith in the living and true God, less in the doctrine and necessity of direct and immediate revelation from heaven in these days, for the salvation and government of God's people, and apostles and prophets as a necessary foundation, but least of all in the testimony of Jesus, which is the spirit of prophecy, and of Joseph Smith and the Saints of these last days. Oh, my God, how great will be their condemnation when they wake up to judgments who now despise, reject, judge, and condemn thy Saints.

If there be any truth and force in the proverb, "a living dog is better than a dead lion," how much greater force and truth is there in the testimony and words of thousands of living witnesses, than in the mutilated records of some few witnesses that died nearly two thousand years ago? We have the testimony of a few of these, whom no one living ever saw or heard on the subject of the gospel of their day being the power of God, in which God gave revelations, and that miracles were wrought by men,—and this is not only believed and admired, but is considered gospel enough for our salvation! But if 6,000 *living witnesses* aver in truth that the same gospel, power, revelations, gifts, blessings, and even more miracles have been wrought on the earth in these our days, in the name of Jesus, than were anciently, how few will believe it? Alas! how few can be saved!!

T. D. BROWN.

Liverpool, 23 March, 1849.

FRAGMENT OF A DISCOURSE, DELIVERED BY ELDER J. BANKS.

We live in an age, in which much is said about christian charity, which consists in giving man the liberty to judge for himself, and to put interpretations upon the scriptures according to common views of charity. Observe two modern christians in company, though their opinions may differ as widely as the poles, they take each other by the hand with the greatest complacency, and say,—'tis true, we differ in some points of faith, yet we believe in one grand essential point, we believe in one Saviour; they reason, very probably, some will be saved from every sect and party. In the scriptures I find the ministers of Jesus declaiming against every other party. The loving apostle, John, said we know we are of God, and the whole world lieth in the arms of the wicked one; and that is all the charity I have for all but ourselves. Paul, on Mar's Hill, denounced all their religions as vain and superstitious,—in Jesus was all that was kind, gentle and charitable; yet he sometimes got out of patience and would say, "ye generation of vipers, ye profess to be the children of Abraham, but ye

are the children of the devil." This would not be tolerated in our day; it would be said, he is a bigot, he has spoken contemptuously of our preachers, which all good christians honour and esteem; it is not right to point to, and call ours long faces; such was the charity of Jesus and his apostles. Paul was scourged in almost every prison because he had no charity; when a true minister of Jesus preaches the gospel he will have just as much charity as they manifested. Paul would become all things to all men that he might win some; yet, he would never sacrifice principle to keep friends with others; we teach doctrines and principles which will modify kingdoms, dominions, principalities and powers. I thought, when we were singing, of dwelling upon a principle which is calculated to do great harm; it may be charged upon every sect or party with which I am acquainted. I may not be courteous beyond measure, I will also take a text; I may not say firstly, secondly, &c. John xix. 30th v.—"When Jesus had received the vinegar he said it is finished." We are not told what was finished; but the christians say the whole work of salvation was finished; therefore the sinner has but to call upon God, and believe in Jesus Christ, and inasmuch as they believe this they will be saved, they often refer to this point with certainty—only believe in the finished work of Christ, none of your works are necessary, for Jesus said it is finished. You, my friends, know this is very popular; hence, when the work of Jesus is spoken of, it is spoken of as a finished work, and all that is necessary for the human family, I boldly assert that it was, and is not finished, and that it remains to be finished; suppose it was finished when Jesus uttered those words, all being completed, he need have done no more; but why did he arise from the dead and ascend into heaven. Paul said if Christ be not risen from the dead, then we are in our sins, and our faith is vain. The Apostle rejoiced because of his work in the heavens, for from thence he sent the promised Spirit, and by that gift unto his Church, some became Apostles, some Prophets, &c., for the work of the ministry and the perfecting of the Saints. His resurrection was an important work. If the declaration, "it is finished," meant the work of salvation, then his resurrection was a superfluous work; but he remained near six weeks teaching them—told them among other things to remain at Jerusalem until the Holy Ghost was given. If the work was finished, why all this teaching? he was at length taken from them into heaven; they wondered, and it is no surprise, for they had never before seen him take such an airy flight. When two men, in white raiment, appeared to them, and said, this same Jesus ye see ascend shall again come in like manner,—what to do? if he has finished his work. Some say it refers to his coming at the day of judgment; but let us ask Zachariah,—"Behold the day of the Lord cometh," and speaking of Jerusalem,—"I will gather all nations against thee to battle," he declares that the Messiah shall set his feet upon the Mount of Olives, and he will fight against his enemies as a captain. Has Jesus nothing to do but fight as captain in Mount Zion? What does John say, he cometh to reign on the earth; we believe he will come and reign as King over his people; Mount Zion shall be a glorious city of the Great King. Malachi, you were right when you said he would come again; and as a refiner purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; he comes to do some odd matters he forgot to do, if he thought he had finished his Father's will in the work of salvation. The work of Christ includes the great work of renovating the earth. There is nothing that has yet to be performed but must be done either personally or in his name, if he does not these things he will leave undone his work, and the prophets will be made liars. Jesus when on earth fulfilled all the word of God concerning him; he, in fact, did the worst of his work. And I hope he will not leave these most glorious works undone. Some will say, what did he mean? I answer just what he said: if we had experience his agony and his sufferings at that time upon the Cross—had known as he did, that we had done all in that sphere God required of us, we should not wonder at his saying "it is finished." If he had said I am glad of it I should not have been surprised, he suffered all pain of which human nature was susceptible, which drew from him this sentiment, "it is finished." I do not say he did not do an important work, I am thankful, indeed, that he did what he did. Another great and important work to be performed is to clothe the spirits of his saints with a body like unto his glorious body. Jesus said to his disciples, if I go away I will come again; I go to prepare a place (Mansions) for you, they are now being prepared, and are to be brought down from God out of heaven; and I have no objection to his coming down to bring

them. John saw the Holy City descending from God out of heaven. Christians conclude that he has not done with that. The work he performed was for the original sin of the whole world, which is just as much benefit to the wicked as to the righteous; as in Adam all died, even so in Christ shall all be made alive,—good, bad, and indifferent. Had not Jesus died, the wicked would have slept an eternal sleep, that death or separation would have been an eternal death. Jesus, therefore, holds the keys of death and hell, and I am glad of it; I had rather he should have them than any other; in him is so much love, if he has not changed, and I do not believe he has; by them he will bring all forth into the presence of God. I will tell you when he will have finished his work,—when every one shall be saved, not before. We will just see the effects modern christianity produces; it is something like binding man hand and foot, sealing up his mouth, closing his eyes, and telling him he need not exercise one of his faculties; you can believe on your dying bed in the finished work of Christ and be saved; you can serve God acceptably without being baptized. Do not go to hear these Latter-day Saints, they are just about as ignorant as Jesus and Peter, who said repent, and be baptized, every one of you, for the remission of sins. This theological cant has blinded the eyes and stupified the minds of men, and leads man to consider the commands of God superfluous, and the honest in heart, through these false teachings, sink into lethargy, relying upon the supposed finished work as sufficient for salvation, are told to seek to have an interest in Christ, believe in his finished work, and thereby be saved. It is as false as any principle that ever came from Lucifer; salvation never cometh by a blind faith like that which we have been talking about. Jesus commanded his disciples to go and teach all nations; and added, "he that believeth and is baptized shall be saved." Christians tell us, he that believeth in the efficacy of the blood of Christ shall be saved; but Jesus did not express that nor any minister of his; those who talk about the finished work of Christ would do well to repent and be baptized for the remission of sins, and thus obey the command of God. But I have charity after all; we began with charity, we will also end with charity. My charity begins at home, I have charity to tell the truth, I do not care whether I get a good coat or not, whether the church supports me or not; I have one thing to do, that is, to preach the gospel of Jesus, which is the power of God unto salvation to every one that believeth.

TO MR. NEW, AND THE CHURCH AT BOND STREET, BIRMINGHAM.

Rev. Sir, &c.—As I have withdrawn myself from your communion, I deem it necessary that I should formally resign my standing as a member, and at the same time state my reasons for so doing; but in thus tendering my resignation, I hope I shall not be considered guilty of doing so from any lack of respect or from unwillingness to appreciate the talents and praiseworthy exertions of my late pastor on the one hand, and the good-will and friendly communion of my late fellow-members on the other—far from it; I am neither forgetful of, nor unwilling to acknowledge the instruction which I have received from you, sir, in your capacity as a preacher of what I once considered the gospel, nor insensible to the kindness manifested by my friends in the Baptist connexion. No, sir, believe me when I say it, such motives would be the least calculated to influence me in taking so important a step, and such conduct would be the last of which I should be guilty. My motives are higher and more consistent with the word of God, and the dictates of conscience, in short; a *full conviction* of the *necessity* of yielding *obedience* to the *truth*, as taught by the Latter-day Saints, is the one grand reason of my departure from the church of which you are a minister. Think not, sir, that I have done so without due deliberation and earnest prayer to the God of truth, that I might be led to take "wisdom's walk in the way of holiness," and that his unerring spirit should influence my decision. Had I omitted that, I should have proved myself a forgetful hearer of your exhortations to earnest prayer, and consequently could not expect to be guided by that God whose guidance I had never sought.

Perhaps, sir, a brief statement of my present views upon the subject of religion may not be out of place; I will, therefore, with your permission give a general sketch of

the principles or doctrines which I now hold. (When I say religion, I mean, of course, the one true religion called the gospel of Christ, and which St. Paul informs us is a *perfect* law of liberty, consequently whatever contributed to constitute the gospel in primitive times, will always continue to do so, let the opinions of men be what they may, let them speculate upon and spiritualise the scriptures as they may, the word of God is sure and steadfast, immovable as a rock, and at all times plain to be understood. Did it lack either of these qualities, we should have had no foundation whereon to build our hopes of future happiness.

St. Paul tells us that "there is one faith." Now lest I or any one else should embrace or exercise a spurious faith, it is necessary that we know what kind of faith is genuine, what is the constitution of it, what the object or objects on which it should be fixed, and what the effects flowing from it. We are told that it is the faith which *worketh by love*, and not a mere assent of the mind to truths proposed, and a passive obedience to certain essential or non-essential ordinances, but an active living faith, constituted of a well-informed belief, and a willing obedience to every commandment of God, together with a ready submission to every ordinance of God, having an eye to the accomplishment of those ends for which they were originally instituted. You will perceive from this, that I do not look upon works as indicative merely of the existence of faith, but essential also to the constitution of it.

The object on which it should be fixed I believe to be Jesus, the Son of God, trusting in him as the mediator between God and man, and as our great High Priest, who ever liveth to make intercession for us, placing a full dependence on the atonement which he made, and a sure reliance upon those means which he taught while on earth, and which he committed unto his disciples to be by them promulgated when he himself should have ascended to his father.

The *effects* flowing from that faith were such as are promised in Mark xvi., 16, 17, 18, and such as are recorded in Hebrews xi., and which are believed in, possessed, and enjoyed by the church of which I am a member. This, sir, was the faith which the ancients possessed, and for which St. Paul enjoins us earnestly to contend. The next principle of our gospel is repentance, an utter forsaking not only of evil thoughts, words, and deeds, but an entire abolishment of the old leaven of tradition and false doctrine—ceasing to do evil, learning to do well.

The third is adult baptism by immersion for the remission of sins that are past, at the hands of persons divinely appointed to administer in such ordinances, making in this act a solemn covenant with God to abstain from every thing of an evil nature, and to walk in his statutes all the days of my life, and receiving in that moment, by obedience to that ordinance my *particular inclusion* in that *general* pardon which was obtained for us by the atonement of Christ. You will perceive that the difference between us is concerning the object for which baptism was instituted.

The next principle is confirmation, or the laying on of hands for the gift of the Holy Ghost. After persons have exercised faith in Jesus and the atonement made by him, and having repented and been baptized for the remission of their sins, they become entitled to the gift of the Holy Ghost, and this is communicated now as it was in days of old by the laying on of the hands of those having authority. It is true there have been, and still are, instances where the power of the Holy Ghost has been displayed in miraculous gifts previous to baptism, but it must be borne in mind that those are exceptions and not the rule, and that the temporary manifestation is not the abiding influence. This Holy Ghost was to enable the recipients thereof to speak in new tongues and interpret the same, to heal the sick who were not appointed unto death; to give dreams to one, visions to another, faith, knowledge, wisdom, &c., to each as He the spirit willeth; it was also to bring to the memory, "things past, present, and to come," to take of the things of the Father and of the Son, and reveal them unto us, and to harmonise all the powers of the minds of believers, and bear witness to them, and record in the heavens their title to eternal life. We then look forward with a sure and certain hope to the first resurrection, and the second advent of the Messiah to gather his elect and punish his enemies. We have an eye to the recompense of reward which shall be given at the coming of that Just One, who is the author and finisher of our faith, adding unto our faith, virtue, knowledge, patience, temperance, godliness, brotherly kindness, and charity. Aiming at our high privilege, namely that of being sons and daughters of the Most High, we are

enabled to run joyfully the race set before us, knowing that he is faithful who called us. We count not our lives or liberty, wealth or good name dear unto us, but are willing to make a covenant with God by sacrifice.

And now, sir, strange as it may appear to you, I call upon you and your church, in the name of the God of Israel to examine these things with unprejudiced minds, and rejoice with me that the kingdom of God is at hand, and is now being built up and prepared for the Son of Man.

That you may be led by the good spirit of our God so to do, is the sincere wish of
Yours most respectfully,

JAMES BELLISTON.

P. S.—I have inclosed two of our publications for your perusal, which will more fully illustrate the principles touched upon in this communication.

MIRACULOUS HEALINGS.

Sheffield, June 28, 1849.

(From my Journal of April 11, 1847.)

Beloved President Pratt,—While preaching at Darnall on the gift of the Holy Ghost, and the necessity of its being enjoyed now, that Spirit rested upon me powerfully; Brother S. Shepherd was taken very ill, and he thought within himself, if *I can but touch his clothes I shall be restored*; he did as he thought, and he told me; for I felt virtue go from me at the time; at which I said, be made whole in the name of the Lord Jesus, and according to his faith it was done directly.

Under date of May 2, 1847.—Was sent for by Mrs. Rodger, to lay hands on her daughter, who had been given up by the *Doctors*. The complaint was the typhus fever, she was reduced to a complete skeleton, her bones were ready to come through the skin, and her body had many large sores upon it; I never saw such an object of pity before. Before administering in the ordinance, I preached the gospel to them, for they were out of the church. I called on them all to kneel down, then gave her some oil internally and laid hands on her in the name of the Lord and rebuked the disease; and while I had my hands on her head I saw her well, and walking about as one of the most healthy and blooming girls in that place. She commenced to amend immediately, she slept safely and soundly that night, and in the morning wanted her breakfast. It came to pass as I saw it. Her mother came into the Church, but her father remains an enemy to this work to this day.

About twelve months ago, my youngest daughter, Elizabeth, was ill of the measles, and they came out pretty well, and we thought she would soon recover; I placed a table by the bedside and retired to bed as usual, and went to sleep. About one or two o'clock we were awakened up, by the table being thrown over, when I instantly jumped out of bed, set the table on its legs, then found the matches as soon as I could to get a light, and, behold!! to our astonishment, the child was dead to all appearance, for she was stretched out, eyes set, her face very much discoloured, as well as other parts of the body, and all the measles had entirely gone in; my wife said she is dead; I told her to be still, for I was enabled by the Spirit to possess myself. I examined her carefully, to see if the spirit had left the body; and when I found that she did not breathe, and that there was no motion of the pulse, nor move in the juggler vein, I laid my hands on her, and, in the name of Jesus, commanded her to arise and come to herself, but no movement whatever, I had faith still in the ordinance, and I knew that faith must prevail, consequently, laid hands on again in the name of the Lord Jesus, and the child gasped a few times, then she returned to her natural color, and was in appearance one of the most lovely little girls that ever I saw, for the measles were rebuked from her system too. We thanked God for such power, then lay down and slept comfortably till morning: to Him be the glory.

May 4, 1849.—Was sent for to anoint and lay hands on John Fell, (who was not in the Church) who had broken a blood-vessel, but the doctor did not stop the bleeding; as soon as the healing ordinance of the gospel was attended to, the bleeding was stayed and he was restored, according to his own testimony and that of his wife and mother; he has since come into the church. Now, dear sir, I desire to add my humble testimony to the truth of the work of God, for I have proved it for myself, for

verily as the Lord lives, he has given the same powers, blessings and gifts as were enjoyed by the ancient Saints; therefore I do, can, and will testify, and confess before the world, that JOSEPH SMITH, jun., is a true prophet, that the Book of Mormon is of God, as well as the Book of Covenants, for no man can say to the contrary who has the gift of the Holy Ghost. God does in very deed confirm his own word with signs following them that believe; I thank God that I was made willing in the day of God's power to hear and obey the gospel. Oh! that I may be kept faithful to the end, is my prayer: Amen.

With due respect, I am yours,

HEZEKIAH MITCHELL.

LETTER TO THE EDITOR.

60, Wittlebury Street, Euston Square, June 26, 1849.

Dear Brother Pratt,—It has been, for some days, my happy privilege to have the society of our excellent brother Elder G. D. Watt, whose blandness of manners, and edifying teachings have contributed greatly to benefit myself and family, so much so indeed that I find myself unable to express my gratitude by words, seeing that Brother Watt was endeavouring to obtain the means of gathering with his family to the valley of the mountains; and feeling desirous to do all in my power to promote that object, I have had his portrait engraved for the purpose of supplying those Saints who feel a similar sentiment with myself, with a faithful likeness and memento of the amiable original; and at the same time afford them an opportunity of aiding him in his noble efforts. I have had this work done at my own expence, and intend to devote it entirely to his benefit, as a slight expression of esteem. I have enclosed an impression for your acceptance, and most earnestly beg your sanction and public commendation of this portrait, and its object, if, in accordance with your feelings.

I am, dear brother, yours most truly,

J. H. HAWKINS.

It is with pleasure that we recommend to the notice of the Saints the engraved portrait of Elder G. D. Watt. Many, no doubt, will feel interested in procuring the likeness of the first man who was baptized in the British Isles by the Latter-day Saints. We trust that Elder Watt will, through this medium, obtain ample means to assist himself and family to the Great Salt Lake country.—ED.

DIALOGUE.

"What shall it profit a man, if he gain the whole world and lose his own soul?"

Next Saturday, my dear, I think we must turn Simon off. I have written him a notice to leave; and when he has put his horses up, you shall pay him his wages and give him the notice.

Notice to leave! What for? What has he done amiss?

Why, at his work, he has done nothing amiss; but he still preaches that Mormon delusion, and I find that our minister and the rector are very much offended at it. As a servant the man suits well enough; in fact he is more obliging, trustworthy, and industrious than any we have had before; but it won't do to keep him at the risk of losing good customers.

Have you spoken to Simon about his preaching?

Oh, certainly. I could not think of discharging him without so doing. I wish to act as a Christian should do in a matter of this sort; I have therefore consulted our minister. I told him that Simon was a valuable servant, but he instructed me to persuade him from preaching. I tried to do so but could not. He says "a dispensation of the gospel is committed to him," and that scripture threatens "woe to such as preach it not!" He says he is sorry not to comply with my wishes; but he dare not—he cannot disobey God; so I have seen our minister again about it. He visited Simon's wife—she has just been confined, so he gave her a bottle of wine and some arrow root; and several ladies of the congregation have supplied her with baby linen. But